

the hujjah has reached will be subject to receiving it. Allah ﷻ said, “And never would We punish until We sent a messenger” (Al-Isra 15).

Concerning anyone who pronounces the two testimonies of faith (There Is No God But Allah and Muhammad Is Allah’s Messenger), outwardly displays himself to be a Muslim, and does not commit any of the nullifiers of Islam, we treat him as a Muslim and leave his secrets to Allah ﷻ. This is because whoever outwardly performs the rites of the religion is subject to the rulings of a Muslim, as the affairs of the people are dealt with in accordance with what they outwardly display, and Allah is responsible for their secrets.

We hold the Rafidi Shi’ah to be a faction of shirk, apostasy, and hirabah (armed transgression).

We believe that if the laws of kufr gain ascendancy in any land and the rulings of kufr prevail over the rulings of Islam, that land is a land of kufr, and this does not necessitate making takfir of those who reside in that land. And we do not say as the ghulat (extremists) say, “The asl (default) concerning the people is that they are complete disbelievers,” but rather, each person is regarded on the basis of his own condition, so among them are Muslims and among them are disbelievers.

We believe that democracy, and likewise secularism with all of its varying banners and schools of thought – such as racialism, nationalism, Communism, and Baathism – are forms of blatant kufr which nullify one’s Islam and take one out of the religion.

Our sources of evidence are the Book and the Sunnah, as they were understood by our righteous predecessors from the favored first three generations.

We view it permissible to pray behind any Muslim, whether he is known to be righteous or immoral, or his condition is unknown.

Jihad will continue until the establishment of the Final Hour, with or without the existence of the Imam, and regardless of whether the Imam is just or oppressive. If there is no Imam, jihad is not delayed, because the opportunity to seize its benefits will be missed. If ghanimah is taken, those who acquired it divide it in accordance with the Shari’ah. Every believer should wage jihad against the enemies of Allah ﷻ, even if he is alone.

The blood, honor, and wealth of the Muslims is sacred to us, and nothing of it is permitted except what the Shari’ah has permitted and what the Messenger ﷺ has declared to be waste.

If an invader from among the disbelievers transgresses against the sanctities of the Muslims, jihad at that point becomes an individual obligation for which there are no conditions and the disbeliever is fought back as much as possible,

for there is nothing more obligatory after iman than to repel the invading enemy who is corrupting the Muslims’ religion and their worldly affairs.

The kufr of apostasy, by consensus, is more severe than the kufr of an individual who is originally a disbeliever (i.e. he was never a Muslim). For this reason, fighting the apostates has a greater priority with us than fighting those who are disbelievers in origin.

A disbeliever cannot assume the position of Imam, and if the Imam falls into kufr his rule is no longer valid, it is no longer obligatory to obey him, and it is an obligation on the Muslims to rise up against him, remove him from power, and appoint a just Imam if they are able to do so.

The religion is established with the Quran, which brings guidance, and the sword, which brings victory. So our jihad is with sword and spear, and with proof and clarification.

If anyone calls to anything other than Islam, defames our religion, or raises their sword against us, they are deemed to be waging war against us.

We cast aside differing and division, call to unity, and endeavor to establish the Islamic Khilafah,² as it is a collective obligation upon the Muslims, such that if a group among them fulfills the obligation, it is no longer obligatory on the rest. We believe that it is an obligation to listen to and obey the Imam of the Muslims who has been given bay’ah by Ahl al-Hall wal-’Aqd,³ and that abandoning one’s obedience to him is haram without any dispute. If anyone revolts against the Imam, they are given da’wah, and – if they refuse to return to his obedience – are then fought until they return. Therefore, “whoever dies without having bay’ah, dies a death of Jahiliyyah.”

We do not abandon Muslims or hold them to be sinful when it concerns issues of ijihad.

We view that it is obligatory for the Ummah – and the mujahidin specifically – to unite under one banner.

The Muslims are one Ummah. The Arab among them has no virtue over the non-Arab among them except through taqwa. The blood of all Muslims is equal, they are responsible even for least among them, and we do not turn away from the names which Allah has named us with.

We take the patrons of Allah ﷻ as our allies and support them, we take the enemies of Allah ﷻ as our enemies, and we disavow and disbelieve in every millah (path) other than the millah of Islam, thereby treading the path of the Book and the Sunnah and shunning the paths of heretical innovation and misguidance.

2 This was written prior to the return of the Khilafah upon the prophetic methodology, which occurred – by Allah’s grace – in Ramadan 1435.

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مكتبة
الهفة

الدولة الإسلامية

This Is Our ‘Aqidah and This Is Our Methodology

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All praise is due to Allah. May blessings and peace be upon Allah's Messenger, and upon his family, his companions, and his followers. As for what follows:

We believe that there is no god other than Allah ﷻ, may He be glorified, and that there is none worshiped in truth other than Him. We affirm concerning Him that which the statement of tawhid has affirmed, and negate from Him the association of any partners. Thus, we believe that "La ilaha illallah" (There Is No God But Allah), alone and without partner, and that every aspect of the religion revolves around this. Whoever pronounces this statement, adheres to its conditions, and fulfills its rights is a Muslim, and whoever fails to fulfill its conditions or commits one of its nullifiers is a kafir, even if he claims that he is a Muslim.

We believe that Allah ﷻ is the Creator and Governor [of all affairs] to Whom belongs all dominion and all praise, and Who is capable of all things, and that He is the First, the Last, the Highest, and the Nearest. "There is nothing like unto Him, and He is the Hearing, the Seeing" (Ash-Shura 11). And we do not deviate concerning His names, may He be exalted, nor concerning His attributes, may He be glorified. Rather, we affirm them for Him as they have come in the Book and the authentic Sunnah, without describing "how" they are, likening them [to His creation], giving them false interpretations, or negating their correct meanings.

We believe that Muhammad ﷺ is Allah's Messenger to all of mankind and jinn, and that it is obligatory to follow him. It is an obligation to obey him in everything he has ordered, and to affirm and submit to him concerning everything he has informed us of. We adhere to what is necessitated by the statement of Allah ﷻ, "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort towards what you have judged and submit in [full, willing] submission" (An-Nisa 65).

We believe in Allah's honored angels, affirming that they do not disobey Allah's commands and that they carry out that which they've been ordered with, and that loving them is from iman and hating them is from kufr.

We believe that the Quran – in its letters and its meanings – is the speech of Allah ﷻ, and that it is an attribute from among the attributes of Allah ﷻ and is not created. For this reason, it is obligatory to revere it, follow it, and impose its rule.

We believe in all of the prophets and messengers of Allah ﷻ, the first of whom was Adam ﷺ and the last of whom was Muhammad ﷺ, and that they are brothers who are beloved to one another and were sent with the message of Allah's tawhid.

We believe that the Sunnah is the second type of revela-

tion, and that it explains and clarifies the Quran. We do not overstep the authentic Sunnah for the statement of any individual, whoever he may be, and we shun heretical innovations, big and small.

Loving our prophet ﷺ is an obligation and a means of attaining nearness to Allah, and hating him is kufr and nifaq. And out of our love for our prophet ﷺ we love the members of his family "Ahl al-Bayt." We revere them, but do not go to extremes concerning them, nor do we slander them... We ask Allah to be pleased with all the Sahabah, we hold them all to be trustworthy, and we only speak well of them. Loving them is obligatory upon us and hating them is nifaq, we remain silent concerning what transpired between them as they were exercising their scholarly judgment, and they are the best of generations.

We believe in qadar, both the good of it and the evil of it. It is all from Allah ﷻ. And we believe that His will and desire encompasses everything, and that what Allah wills, comes to pass, and what Allah does not will, does not come to pass, and that Allah ﷻ is the Creator of the actions of His slaves, and that His slaves are able to choose their actions by Allah's permission, and that His judgment and decree do not go outside of His mercy, grace, and justice.

We believe that both the punishment and bliss in the grave are true. Allah punishes those who deserve punishment if He wills, and forgives them if He wills. We believe in the issue of Munkar and Nakir based on the narrations from Allah's Messenger ﷺ that establish this together with the statement of Allah ﷻ, "Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills" (Ibrahim 27).

We believe in resurrection after death and in the Day of Judgment, and we believe that the slaves of Allah and their deeds will be presented before Him ﷻ, and we believe in the reckoning, the scale, the pool, and the bridge, and that Jannah is true and Hellfire is true.

We believe in the signs of the Final Hour – those which have been authentically reported from the Prophet ﷺ, and that the greatest trial from the time Allah created Adam ﷺ until the establishment of the Final Hour is the trial of the Dajjal, and that 'Isa ﷺ will descend and uphold justice, and that the Khilafah upon the prophetic methodology will return.¹

We believe that Allah will take a group muwahiddin out of Hellfire due to the intercession of those who will intercede for them, and that intercession will be accepted from he whom

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Allah grants permission and with whose intercession He is pleased.

We believe in the intercession of our prophet ﷺ, and that he will be granted the praised station on the Day of Judgment.

We believe that iman is comprised of statements, deeds, and intentions, and that it is belief in the heart, affirmation with the tongue, and action with the limbs, and that fulfilling only one or two of these three things is not sufficient... The belief of the heart is comprised of the heart's statement and action. The statement of the heart is its knowledge and affirmation, and the actions of the heart include love, fear, hope, etc. We believe that iman increases with obedience and decreases with sin, and that it has branches, as stated by the truthful and believed one ﷺ, with the highest of its branches being "La ilaha illallah" and the lowest being the removal of something harmful from the road. Among the branches of iman are those which are a foundational, such that if they disappear, iman likewise disappears, such as the branch of tawhid (There Is No God But Allah and Muhammad Is Allah's Messenger), the prayer, and other such matters which Allah has stated as being a cause for the root of iman to disappear if they are abandoned. Likewise, among the branches of iman are those which are obligatory – including the abandonment of fornication, alcohol, theft, and the like – such that if they disappear, the obligatory iman is decreased.

We do not make takfir of any muwahhid who prays towards the qiblah of the Muslims on account of sins – such as fornication, drinking alcohol, and stealing – as long as he does not regard such sins as being permissible. Our statement on iman is a moderate path between that of the Khawarij, who went to extremes, and that of the Murjahi, who were lax.

We believe that kufr is of two types: major and minor, and that its ruling falls on the one who perpetrates it, whether in belief, statement, or deed. However, making takfir of a specific individual and judging that he will abide in Hellfire forever hinges on the fulfillment of the conditions of takfir and the absence of its preventative factors. So we are general when mentioning the texts that promise reward, threaten punishment, and make takfir or tafaqq, and we do not apply those general texts to a specific individual until there emerges from him a required factor concerning which there is no opposition. And we do not make takfir based on suspicion, or on the undesirable consequences of people's deeds, or based on what is necessitated by a certain statement.

We make takfir of those whom Allah and His Messenger made takfir of. And likewise anyone who adopts a religion other than Islam, for such an individual is a kafir regardless of whether or not the hujjah (decisive argument) has reached him. As for the punishment in the Hereafter, only those whom